Quorum opcrum causas imlla ratione videre Possunt, ac fieri divino iminino rcntur: Quas ob res, nbi viderimns nil posse <*reari De uihilo, turn quod sequimniv jam tufius inde # Perspiciemus, et undc qucat res qu;eqiic crcari, JEt quo qutequc niodo liant opera sine divum.

It is true, indeed, that it seems to be chiefly levelled by the poet against that third and last sort of Theists before-mentioned, such as Heraclitus and the Stoics (which latter were contemporary with Epicurus), who held the matter of the whole w[y]orld to have been from eternity of itself uncreated, but yet the forms of mundane things in the successive generations of them (as entities distinct from the matter) to be created or made by the Deity out of nothing. But the force of the argument must needs lie stronger against those other Theists, who would have the very substance and matter itself of the world, as well as the forms, to have been created by the Deity out of nothing. Since nothing can come out of nothing, it follows, that not so much as the forms and qualities of bodies (conceived as entities really distinct from the matter), much less the lives and souls of animals, could ever have been created by any Deity, and therefore certainly not the substance and matter itself. But all substance and real entity, whatsoever is in the world, must needs have been from eternity, uncreated and self-existent. Nothing can be made or produced but only the different modifications of pro-existent matter. And this is done by motions, mixtures, and separations, concretions and secretions of atoms, without the creation of any real distinct entity out of nothing; sx> that there needs no Deity for the effecting of it,

according to that of EpicurUS, i? 0a« ^uV«c *irpo^ ravra*